

فَضْلُ الْمَقَالِ

رَفْعُ عِيسَى حَيًّا وَنَزُولُهُ لِقَتْلِ
الْمَسِيحِ الدَّجَالِ

THE DECISIVE WORD REGARDING the Ascension of Jesus

عَلَيْهِ السَّلَامُ

While He Was Still Alive and His Descent for the Purpose of Killing the Antichrist

By The Illustrious Salafi Scholar Dr. Muhammad bin Khaleel Harraas

رَبِّهِ

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within the
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In the Holy City of Makkah

Translated by Abu Muhammad Naadir Al-Jamaiky

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Biography of Shaykh Muhammad Khaleel Harraas

Muhammad bin Khaleel Harraas

**[Former] teacher in the College of Fundamentals of
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City of Makkah**

1915-1975 Gregorian, 1335-1395 Hijri

**Biography written by 'Abdul Fattah Salaamah, the
President of the Division of Tafseer in the
Department of Higher Studies in the Islamic
University of Madinah, the Illuminated City**

His name

He is the great and illustrious Imam, protector of the Sunnah and suppressor of bid'ah. The Scholar and Doctor Muhammad bin Khaleel Hasan Harraas [may Allah (ﷻ) have mercy on him]

His Birth and Upbringing

He was born in 1915 CE, in the village of Sheen within the province of Qutoor in the region of Garbeeyah [Egypt]. He began his studies at the

His Level of Knowledge

He was greatly distinguished in the study of the Salafi Creed. Also, Shaykh Harraas had precise cognizance, and was well versed in the concepts of the different deviant groups. He had the capability to speak about subjects, which one would initially think, were from the most complicated matters of belief; however, the Shaykh had the ability to make obscure matters clear. A number of the senior Scholars who knew him, were his friends, respected him, and acknowledged his scholarly merit—such as the eminent Shaykh ‘Abdul ‘Azeez bin Baaz, who insisted that [Shaykh Harraas] teach in the noble city of Makkah after [the University of] Al-Azhar tried to put a stop to it. However, King Faisal requested and insisted that [Shaykh Harraas] teach in Makkah. Shaykh Harraas remained in that position [in Makkah] until Allah (ﷻ) took his soul. Also from those whose knew him were – the eminent Shaykh ‘Abdur Razzaaq Afeefi, the noble Shaykh ‘Abdur Rahman Al-Wakeel (the President of the Aqeedah Division in Umm Al-Qura University), the noble Shaykh, the Imam, Muhammad Haamid Al-Faqee, and many others.

The Scholars’ Praise of Him

Numerous scholars, past and present, praised the Shaykh because he aided the Sunnah and its people, and crushed innovation and its people. The Scholars advised the people to read his books due to the tremendous benefit they contain. Among those scholars were, the likes of, the eminent Shaykh ‘Abdul ‘Azeez bin ‘Abdullah bin Baaz, the illustrious Shaykh Abdur

Razzaaq Afeefi, the noble Shaykh Muhammad Naasirudeen Al-Albaanee, the virtuous Shaykh Muhammad bin Saalih Al-‘Uthaymeen, the noble Shaykh Muhammad Haamid Al-Faqee, the illustrious Shaykh Muqbil bin Hadee Al-Waadi’ee, the noble Shaykh Muhammad Amaan bin ‘Alee Al-Jaamee, the virtuous Shaykh ‘Alee bin Naasir Al-Faqeehi and the noble Shaykh Abul Wafaa Darweesh.

His Students

A prominent group of scholars sought knowledge from him, among them were:

1. Shaykh ‘Alee bin Naasir Al-Faqeehi, former teacher at the Islamic University in Al-Madinah.
2. Shaykh Muhammad bin Salih Al-‘Uthaymeen.
3. Shaykh Ahmad bin Atiyyah Al-Ghaamidee, teacher of Aqeedah in the Islamic University.
4. Shaykh ‘Abdul Fattaah Salaamah, President of the Division of Tafseer in the Section of Higher Studies in Al-Madinah University.
5. Shaykh Dr. Muhammad Amaan bin ‘Alee Al-Jaamee, former President of the Section of Aqeedah in the Islamic University.
6. Shaykh Dr. Mahmood Muhammad Mazroo’ah, Professor of Aqeedah at the University of Umm Al-Qura.

His Death

The Shaykh died in September of 1975 after a ceremonious life of giving [da'wah]; he was noticeably active until the year he died wherein he gave a number of lectures in Tanta, Muhallah Al-Kubaraa, and the General Center of Ansaar As-Sunnah (Egypt). The last khutbah that he gave was entitled "Tawheed and the Importance of Returning Back to It." He passed away immediately following the khutbah, after rendering service to the Book of Allah (ﷻ) and the Sunnah of His Messenger (ﷺ).

And, the Messenger of Allah (ﷺ) was truthful when he said:

((إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَتْرَعُهُ بَرَّعَهُ مِنْ قُلُوبِ

الرِّجَالِ إِنَّمَا يَقْبِضُ الْعِلْمَ بِمَوْتِ الْعُلَمَاءِ))

"Indeed, Allah (ﷻ) will not seize the knowledge by removing it from the hearts of men. Rather, He will seize the knowledge by the death of the Scholars."¹

¹Meaning of the hadeeth from Muslim (2673) and Al-Bukhari (100) with a different wording.

Author's Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allah (ﷻ), the Lord of all the worlds; the [favorable] ending is for the fearful; there is no enmity except upon the transgressors. I bear witness that there is no deity, truly worthy of being worshipped, except Allah (ﷻ) alone, without any partners—[this] is a testimony with which I [hope to] be liberated from the punishment on the Day of Judgment—a day in which neither money nor children will be of any benefit, a friend will not be useful to a friend whatsoever, and they will not be aided. On that day, the oppressor will bite down on his hands and say: Only if I had taken the path of the Messenger (ﷺ). "Woe to me! Had I not taken so-and-so as a companion, indeed he has diverted me from the remembrance [of Allah (ﷻ)] after it came to me. And the devil is a betrayer of mankind."

I bear witness that Muhammad (ﷺ) is Allah's Slave, Servant and Messenger who conveyed the clearest message and clarified the revelation to the people so that they may contemplate. He left his nation upon a clear way, its night is like its day; no one deviates from it except that he is destroyed. May Allah (ﷻ) bestow

prayer, peace, and blessings upon him, his family, and his rightly-guided companions.

To Proceed:

Since the beginning of this century [20th] or before it, there was a group calling to intellectual liberty. The group led a movement of [what they perceived to be] religious rectification and reviving correct religious understanding amid the Muslims. On the contrary, while doing so, this group resorted to denying a great deal of matters of the unseen, mentioned in irrefutable and authentic texts from the Qur'an and Sunnah. This is a matter that necessitates the affirmation [of those undeniable texts] and that which is indisputably-known in the Religion.

There was no source to support these people regarding this denial, except intellectual unruliness and deception. This philosophical Mu'tazalee trend, which is based upon empowering the intellect over the information from the Qur'an and Sunnah, became quite popular and influential to them. Their trouble spread until a number of misled people, who were enthralled by eloquence, brilliant surnames and nicknames, were influenced. In light of this [fact], I resolved that clarification was mandatory—[a clarification] with which I will be removed from the sin of concealment, for I am restoring justice. I am clarifying to those who have digressed from the methodology of guidance, that these affairs over which they dispute, are in fact conclusively and irrefutably established with evidences that do not allow argumentation or contention. Whoever tries to reject the evidences or permits their defamation is at great risk in his religion. At the same time, this wrongdoer has opened the door to criticism of issues

without substantial support from the religion. With this [in mind], we are now in front of a limitless tidal wave of denial. Consequently, all matters of Aqeedah are [now] subject to the manipulation of desires and conflicting opinions.

I will try, Allah (ﷻ) willing, in this small treatise to convey the evidences from the Qur'an, the Sunnah, and the narrations of the Righteous Predecessors that pertain to the ascension of 'Eesa (Jesus (ﷺ)), peace and blessings be upon him, while alive and his descent to Earth close to the establishment of the Hour, and his killing of the Antichrist. This shall be enlightenment for our brothers and an excuse [for me] to Allah, the Almighty and Sublime.

﴿لَيْسَ لَكَ مِنْ هَٰلِكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مِنْ حَيٍّ عَنْ

بَيِّنَةٍ﴾

الأنفال: ٤٢

“that those who died might die after a clear Sign (had been given), and those who lived might live after a Clear Sign (had been given).”²

² Al-Anfaal (8): 42

I ask Allah, the Almighty, to benefit the Party of Truth and Eemaan with this treatise—and [I ask Him to] disgrace the People of Deviation and Disbelief with it. Verily He is All-Noble and All-Giving.

Muhammad bin Khaleel Harraas
In the beginning of Rabee' Al-Awwal 1389 Hijri
May 17, 1969

Verses Regarding the Raising of Jesus (ﷺ)

The First Verse

﴿إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنِ مَرْيَمَ رَافِعْكَ إِلَىٰ
وَمَا تُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ
فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ
فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْلِفُونَ﴾

آل عمران: ٥٥

And (remember) when Allah said: "O 'Iesa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Iesa (Jesus) is Allah's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad (ﷺ), 'Iesa (Jesus),

It is Allah that takes the souls (of men) at death; and those that have not died, (He takes) during their sleep.⁶

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ
النُّومِ قَالَ: (الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا)

The Messenger of Allah (ﷺ) would say when he would rise from sleep: "All praise is for Allah (ﷻ) who has given us life after he caused us to die..."⁷

Ibn Abee Haatim said: "My father told us, Ahmad bin Abdur Rahman told us, Abdullah bin Abee Ja'far told us on the authority of his father, Ar-Rabee' bin Anas told us, on the authority of Al-Hasan who said, regarding the statement of Allah (ﷻ):

﴿إِنِّي مُتَوَفِّيكَ﴾

آل عمران: ٥٥

... I will take you...⁸

"This means a demise (taking) of sleep. Allah (ﷻ) raised Jesus (ﷺ) while he was asleep."

⁶ Az-Zumar (39): 42

⁷ Al-Bukhari, (6312, 6314), Muslim (2711)

⁸ Aali-'Imraan (3):55

قال الحسن: قال رسول الله (ﷺ) إِنَّ عِيسَى لَمْ يَمُتْ
وَإِنَّهُ رَاجِعٌ إِلَيْكُمْ قَبْلَ يَوْمِ الْقِيَامَةِ

Al-Hasan said, "The Messenger of Allah (ﷺ) said to the Jews, "Verily Jesus (ﷺ) did not die, and verily he will return to you before the Day of Judgment".⁹

Allah's (ﷻ) saying:

﴿وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا﴾

آل عمران: ٥٥

...and clear you (of the falsehood) of those who disbelieve.

This ["...clear you..."] means by raising you (Jesus (ﷺ)) to the heavens. Similarly, Ibn Katheer presented to us a host of explanations for the verse. Finally, he chose the opinion of the majority, which defines take with sleep. Ibn Katheer supported this opinion with two verses from the Qur'an, both of which mention take with the meaning of sleep. Likewise, he also used the hadeeth that names sleep as death and consciousness as revival. He supported this opinion with the statement of Allah (ﷻ) in Surah An-Nisaa':

⁹ Ibn Katheer mentioned it in his Tafseer (Vol. 1/367)

(ﷻ) informs—He is the most truthful informer—that an individual resembling Jesus (ﷺ) was presented to the Jews. In other words, Jesus' (ﷺ) likeness was placed on a man from [either] his followers or his enemies. At that point, the Jews took that man, killed him, and crucified him assuming he was Jesus (ﷺ). Allah (ﷻ) then tells of the Jew's uncertainty and confusion and they were not sure if that man was in fact Jesus (ﷺ). [Allah informs that] the Jews only assumed [all of] this—[and that] assumption [was] far from any certainty. Allah (ﷻ) then counters their claim of Jesus' (ﷺ) murder and crucifixion by mentioning that He raised Jesus (ﷺ) to Himself. Finally, Allah (ﷻ) ends the verse with two of His noble names, Al-'Azeez [All Powerful] and Al-Hakeem [All Wise], in order to exhibit dominance over His enemies by destroying their plot, to [demonstrate] wisdom behind His (ﷻ) plan to purify and rescue Jesus (ﷺ) by raising him to the heavens. The verse is explicit in the fact that Allah (ﷻ) raised Jesus (ﷺ) alive because Allah (ﷻ) mentions and affirms raising [Jesus (ﷺ)] in the same place He (ﷻ) negates [Jesus' (ﷺ)] murder and crucifixion. If Jesus (ﷺ) died on Earth and was buried, and if raising means raising Jesus' (ﷺ) soul or status (as deniers purport), mentioning the raising [of Jesus (ﷺ)] would not be appropriate in a context that negates the murder and crucifixion. That is because the [only] suitable [way] to negate Jesus (ﷺ) from being killed or crucified is to raise him alive not raising him dead. Otherwise, Allah (ﷻ) would have said, "...and they killed him not, nor did they crucify him. Rather, Allah (ﷻ) gave him death."

And how did delusional individuals misconstrue the meaning of:

﴿بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ﴾

النساء: ١٥٨

Rather, Allah raised him up unto Himself.¹⁵

Does it mean raising Jesus' (ﷺ) soul only? Allah (ﷻ) only mentioned [this] to falsify that which they claim of his death and crucifixion. [The notion] of a "raised soul" does not invalidate killing or crucifixion and [actually] joins the two [in plausibility] instead. Hypothetically speaking, if they had killed Jesus (ﷺ), his soul would have been raised to Allah (ﷻ). Realistically [and contrary to the previously mentioned erroneous thought], Allah's (ﷻ) news of raising Jesus (ﷺ) does not produce a feeling that Jesus (ﷺ) was specified with being raised. The [only] possible [way] Jesus (ﷺ) could be specified regarding being raised is that he would be raised alive, body and soul, because all of the Prophets' souls and all of the believers' souls are raised to Allah (ﷻ) after death. [In this regard], there is no difference between Jesus (ﷺ) and someone else. In that case, Jesus' (ﷺ) specification would not be evident. Then, Allah (ﷻ) finished the verse with His (ﷻ) saying,

﴿وَكَانَ اللَّهُ غَنِيًّا حَكِيمًا﴾

النساء: ١٥٨

¹⁵ An-Nisaa' (4): 158

﴿مَوْتِهِ﴾

...his death...

returning back to the People of the Book is weak.

Also, the possibility of the pronoun in [Allah's saying]:

﴿يَلِدْهُ﴾

In him

meaning someone other than Jesus (ﷺ) is erroneous. Weak and erroneous possibilities cannot be [used as] evidence and cannot be implemented. There is no strength in holding on to something that isn't strong. Therefore, the noble verse serves as evidence and aid to what has already been mentioned, that Jesus (ﷺ) is alive and that he will descend. A phrase is sometimes a proof in itself. Other times, a phrase is a proof when supportive material is added to it. Moreover, all likelihoods [or scenarios] [extracted] from a phrase cannot make something a proof, contrary to the misgivings of many of those who do not consult the Science of Fundamental Principles."

Verses Regarding the Descent of Jesus (ﷺ)

The First Verse

Allah (ﷻ) says in Surah Aali-Imraan giving glad tidings to Maryam [regarding] Jesus:

﴿وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ﴾ (٤٦)

آل عمران: ٤٦

"He will speak to the people in the cradle and in maturity, and he will be one of the righteous."¹⁹

Allah (ﷻ) says in Surah Al-Maidah, speaking to Jesus (ﷺ):

﴿إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ

وَعَلَىٰ وَلَدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ

فِي الْمَهْدِ وَكَهْلًا﴾

المائدة: ١١٠

¹⁹ Aali-'Imraan (3): 46

Ahadeeth Regarding the Descent of Jesus (ﷺ)

The First Hadeeth

روى الشيخان عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم والذي نفسي بيده ليوشكن أن ينزل فيكم ابن مريم حكماً عدلاً فيكسر الصليب ويقتل الخنزير ويضع الجزية ويفيض المال حتى لا يقبله أحد حتى تكون السجدة الواحدة خيراً من الدنيا وما فيها

هذا لفظ البخاري

Al-Bukhari and Muslim transmitted [the following]. Narrated Abu Hurairah (رضي الله عنه) the Messenger of Allah (ﷺ) said, "By Him in Whose Hands my soul is, surely Jesus (ﷺ), the son of Mary, will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non-Muslims). Money will be in

abundance so that nobody will accept it, and a single prostration to Allah (ﷻ) (in prayer) will be better than the whole world and whatever is in it." This is Al-Bukhari's wording.²⁶

As for Muslim, his wording of the Hadeeth is more complete:

وأما مسلم: فلفظه في أتم رواياته: والذي نفسي بيده ليوشكن أن ينزل فيكم ابن مريم صلى الله عليه وسلم حكماً مقيسطاً فيكسر الصليب ويقتل الخنزير ويضع الجزية ويفيض المال حتى لا يقبله أحد

The Messenger of Allah (ﷺ) said: "By Him who my soul is in His hand, the son of Mary (peace upon him) will soon descend among you as a just judge. He will break the cross, kill the swine, and abolish the Jizya (taxation taken from the non-Muslims) and the wealth will pour forth to such an extent that no one will accept it."²⁷

و في رواية له بزيادة: حتى تكون السجدة الواحدة خيراً من الدنيا وما عليها

²⁶ Sahih Al-Bukhari (3448)

²⁷ Al-Bukhari (2222/2476), Muslim (155)

وَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ عِنْدَ صَلَاةِ الْفَجْرِ
فَيَقُولُ لَهُ أَمِيرُهُمْ رُوحَ اللَّهِ تَقْدَمُ صَلِّ فَيَقُولُ هَذِهِ الْأُمَّةُ
أَمْرَاءُ بَعْضُهُمْ عَلَى بَعْضٍ فَيَتَقَدَّمُ أَمِيرُهُمْ فَيُصَلِّي فَإِذَا
قَضَى صَلَاتَهُ أَخَذَ عِيسَى حَرْبَتَهُ فَيَذْهَبُ نَحْوَ الدَّجَالِ
فَإِذَا رَأَاهُ الدَّجَالُ ذَابَ كَمَا يَذُوبُ الرِّصَاصُ فَيَضَعُ
حَرْبَتَهُ بَيْنَ ثَنَدَوَتِهِ فَيَقْتُلُهُ وَيَنْهَزِمُ أَصْحَابُهُ فَلَيْسَ يَوْمَئِذٍ
شَيْءٌ يُوَارِي مِنْهُمْ أَحَدًا حَتَّى إِنَّ الشَّجَرَةَ لَتَقُولُ يَا
مُؤْمِنُ هَذَا كَافِرٌ وَيَقُولُ الْحَجَرُ يَا مُؤْمِنُ هَذَا كَافِرٌ

Imaam Ahmad said: We were told by Yazeed bin Haaron, we were told by Hamaad bin Salamah, on the authority of 'Alee bin Zayd, on the authority of Abee Nadhrah. He said: We went to 'Uthmaan bin Abee Al-'Aas on the day of Jumu'ah in order to show him a copy of the Qur'an that we had. When the Jumu'ah [Prayer] came, he ordered us [to bathe]. So we bathed. He brought perfumes; so we applied the perfumes to ourselves. Then, we went to the Masjid and sat with a man. The man talked to us about the Antichrist. Then, 'Uthmaan bin Abee Al-'Aas came. We stood [and went] in his direction, and then we sat. He said: I heard the Messenger of Allah (ﷺ) saying, "The Muslims will have three cities: a city that will border Al- Bahrain, a city that will

border Al-Heerah, and a city that will border Ash-Shaam. The people will be frightened three times. Then, the Antichrist will exit amid a contingent of people. He will destroy whoever is in the direction of the East. The first city that will repel him is the city that borders Al-Bahrain. Its people will divide into three groups. A group will say, "We will wait and test him. We will see what he is." [One] group will join the Bedouins. [The other] group will join with the city that is near them. And the Antichrist will have seventy thousand people with him wearing armor. And most of those with him will be Jews and women. The Muslims will isolate themselves in Aqabah 'Afeeq. Thus, the Muslims will release their animals to graze, and the animals will be afflicted. Consequently, this will be hard on them and cause them great hunger and exhaustion—to the point where an individual from them will cook the string from his bow [i.e. archer's bow] and eat it. While this will be their state, a caller will call from the trees three times, 'O people! Help has come to you.' Some of them will say to the rest, 'verily this is the voice of a man whose stomach is full.' And Jesus, the son of Mary, will descend at the time of the Fajr Prayer. Their leader will say to him, 'Oh Ruh of Allah, go forward and lead in prayer.' Jesus will say, 'The leaders in this nation are mutual [leaders] over each other.' Hence their leader will go forward and lead the prayer. When he finishes the

A Number of Statements from Scholars and Imaams Who Speak Candidly about the Descent of Jesus (ﷺ)

Imaam Abu Ja'far At-Tahaawee said in his book, *The Creed of the People of the Sunnah*, "We believe in the coming of the blind-eyed Antichrist and the descending of Jesus (ﷺ), the son of Mary, from the heavens."

Ibn Abee Ya'laah, Al-Khalaal, and Ibn Al-Jawzee reported in *Al-Manaaqib* on the authority of Abdoos bin Malik Abee Muhammad Al-Ataar that he said: "I heard Abaa Abdillaah Ahmad bin Muhammad bin Hanbal saying, 'The foundations of the Sunnah, as it regards to us, are adherence to whatever the Companions of the Messenger of Allah (ﷺ) were upon, the patterning after them, and abandonment of innovation. And every innovation is a deviation. Likewise, [the foundations] include abandonment of disputing and argumentation about religion. The Sunnah to us is the narrations on the Messenger of Allah (ﷺ). Also, the Sunnah explains the Qur'an and it is evidence for the Qur'an. Furthermore, there is no analogical reasoning in the Sunnah and examples or likeness are not made for it. Neither logic nor desires can be used to comprehend the Sunnah. The Sunnah is adherence and abandonment of desires.'" [Until Imaam Ahmad says]:

"...and the belief that the Antichrist is coming and that "disbeliever" is written between his eyes. And [the Foundations comprise] belief in the narrations that cover the Antichrist. The belief [in the fact] that this will happen, that the son of Mary (ﷺ) will descend, and that he will kill the Antichrist at the Gate of Ludd."

Shaykh Abul Hasan Al-Ash'ari said in his book, *Muqaalaat Al-Islamiyyeen*, "A summary of the belief of the People of Hadeeth and Sunnah comprises the acknowledgement of Allah, His angels, His books, His Messengers, whatever has come from Allah, and that which trustworthy individuals reported on the Messenger of Allah (ﷺ). They do not reject anything from it. Also, [the Belief comprises] the acknowledgement that Allah is the one and only, Self-Sufficient deity. Allah did not take a wife or a son and that Muhammad is His servant and Messenger. And that the Paradise is real, the Fire is true, the Last Hour is coming undoubtedly, and Allah will resurrect the inhabitants of the graves. [The People of Hadeeth and Sunnah] affirm that Allah's Messenger (ﷺ) will intercede and that the intercession will be for those who have major sins from his nation. Likewise, they acknowledge the torment in the grave, the reality of the Prophet's Pond, the reality of the Bridge [over the Hellfire], the reality of Resurrection after death, the reality of Allah's (ﷻ) taking account of His slaves and the reality of the Standing in front of Allah [on the Day of Judgment]. The People of Hadeeth and Sunnah believe that Allah will remove a group of monotheists from the Fire—based upon narrations that cover this fact from the Messenger of Allah (ﷺ)." (Until Shaykh Al-Ash'aree said): "The People of Hadeeth and Sunnah